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EDITOR'S NOTES.

OUR CAUSE IN NEW YORK.

A VISIT to Syracuse during the month has given us a glimpse of New-York City by the way. The New-York and Brooklyn churches are too conspicuous a portion of our denomination to make it necessary to report on their affairs. The new chapel at Brooklyn, the grand building enterprise of the "Church of Messiah" in New York, the plans in progress for enlarged efficiency in connection with the "Church of All Souls," the vigorous life of the other churches, the contemplated organized effort in circulating our literature, and the other general features of denominational work in New York and its vicinity, are already familiar to our people; but one can hardly realize without actually going there, talking with our brethren, and spending a Sunday in the city, the great importance of the efforts that are being made there in the interests of Liberal Christianity.

Every item of information in regard to the life of the great metropolis makes one realize more the immense field of effort which it offers. The great floating masses of population at the hotels; the advertised Sunday services

outside of regular churches, ("free discussions," and the like), — indicating the drift towards something different from ordinary ecclesiastical teachings; the evidences of liberal thought and action in every direction; the statistics in regard to the number who go every year from country Unitarian churches to that great centre, and become absorbed without finding their way to either of the churches of our faith, or without being able to secure seats in their already crowded pews; the evident hold which our ministers and churches there, in spite of their fewness, have taken upon the influences which go out from that great city, — such considerations as these make one feel that there is no standing-place in the country more effective, and no place more promising and important, as a missionary field. The whole denomination is interested in the success of the movements which our brethren have in progress. We hope they will secure the best man possible for the new secretaryship of their Local Conference, which they mean to make an office of much importance, and that their other schemes may be accomplished. We are glad to hear of earnest movements, among the young men of Staten Island, towards starting a church again, and of other evidences of increasing interest in our cause.

One of the best things we heard, while there, was a newsboy's coming to the office of the "Liberal Christian," to pay for copies he had received, and asking for an increased supply of the next week's issue. It was an indication of what we hope before long to see, in some adequate measure, effected in regard to both our newspapers and our other periodical literature. It pains us to read them now, so able and interesting as they are, and then to think how small their circulation is, compared with the great number of persons who would be made glad, and be helped by them, if only they were thrown in their way. Everywhere we are met with ex-

pressions of satisfaction in regard to our two weekly papers, and not in our own denomination alone. One man (not Unitarian), to whom we showed in the cars a copy of the "Liberal Christian," declared it was the best religious paper he ever saw. We believe there is room for a vastly increased confidence on the part of the business managers of both our papers in the possibility of an extensive circulation; and we hope soon to see the day, when, to all the newsboys and agents, a supply of the "Register" and "Liberal Christian" will be as essential as "Harper's Weekly" and the "Atlantic."

CENTRAL NEW-YORK CONFERENCE.

Our visit to Syracuse was in order to attend the meeting of the Local Conference. The Conference assembled Tuesday evening, Feb. 5, and the sessions continued till Thursday noon. Six Unitarian and thirteen Universalist churches were represented.

Wednesday forenoon, after the morning prayer-meeting, the subject of Sunday schools was discussed. A committee, appointed at the previous meeting, reported a plan of correspondence between the different Sunday schools of the Conference, so arranged that every school should write a letter to be sent to the school next adjoining, and so passed on, by which means every school, writing a single letter every six months or year, would receive every Sunday a fresh letter from some other school. James P. Walker, Esq., Secretary of the Sunday-school Society, was called on in the course of the discussion, and addressed the Conference on the subject of religious instruction for the young.

It was apparent, however, from the beginning of the meeting, that there was something in the organization

of the Conference that needed to be adjusted before business could be satisfactorily done ; and, at the opening of the afternoon session, one of the Universalist brethren explained that they were in a somewhat embarrassing position, from the fact that this was reported abroad as a "Unitarian" Conference, growing out of, and connected with, the "National Conference of Unitarian and other Christian Churches." To belong to such a body compromised their standing in their own denomination, and our brother had, himself, a pocketful of letters from ministers of that body, reproaching him for such seeming transfer of his relations.

It was easy, of course, to explain (and our Universalist brethren readily allowed) that there was no purpose on the part of Rev. Mr. May, and the others who called the Conference at first, to do any thing which would occasion embarrassment ; but that they simply acted out their own broad sympathy in ignoring, so far as regarded this local work and fellowship, all denominational lines. Still there was a difficulty on the part of the Universalists which the Unitarians could not feel, — inasmuch as we have no denominational organizations with which this movement could interfere, whereas the Universalists have their State and local associations with which this would seem to conflict.

A resolution was proposed, therefore, by the Universalist portion of the Conference, to the effect that "this Conference has no connection with the National Conference of Unitarians, nor with the Universalist General Association, and that it contemplates no work, but is simply for purposes of fellowship and mutual edification."

The introduction of this resolution opened the way for a full discussion, which lasted during that afternoon and the whole of the next forenoon, upon the subject of —

THE RELATIONS BETWEEN UNIVERSALISTS AND UNITARIANS.

The subject is so important that we shall report the discussion at some length.

All of us who were present very soon felt such confidence in each other, that we all spoke with the utmost frankness; and among the very first points discussed was — *the supposed hindrances to cordial co-operation.*

Those who have of late read the Universalist papers will understand, that, of course, chief among these hindrances is the alleged unfairness of action on the part of the American Unitarian Association. Almost every paper for the last two months has contained some article charging the Association or its Secretary with some breach of comity in the missionary work of the denomination.

Our own ministers have been inclined to repeat the same charges, and to spy out causes of provocation. We have declined, for reasons stated in the October number of this Journal, to engage in public explanations; believing that such petty controversies (which any captious person might prolong at will) were not worthy of two denominations that ought to trust each other enough to settle such things in a different way; and believing also that our steadfast determination to give no occasion for offence would, in the end, be understood, and be the surest guarantee of harmony.

But we have always invited friendly investigation, and were not sorry when our good Bishop (Mr. May) called upon us, as Secretary of the American Unitarian Association, to answer specifically to the charges which, he confessed, seemed to him, having only heard one side, to give an unfavorable look to the action of the Association.

We explained, as fully as time would allow, the circumstances of the cases which had been most complained

of. We said, moreover, that, if there had been one thing in regard to which we had been more careful than any other in the administration of our office, it had been that the harmony of relations with other liberal bodies should not be disturbed through any fault of ours, nor the cause of Liberal Christianity suffer by any want on our part of cordial recognition of these kindred sects. We knew that the very closeness of our position would make the opportunities for irritation greater, and the need of care more constant.

We stated that there had not been an instance where we have been called on to encourage a new Unitarian movement in a place where the Universalists have ever made an attempt, in which we have not tried fully to understand the circumstances (by consulting with Universalists as well as Unitarians); and there are many cases where we have seemed to our friends lacking in earnestness, because of our urging them, instead of attempting a separate movement, to combine in the support of the Universalist society. We believe there is not a case now among those where our policy has been called in question, which we have not fully explained to various Universalist ministers, nor one respecting which those who have heard it explained, have said that we were wrong.

We would not claim, however, always to have done right; but we do claim to have used the utmost pains to be right, and to have been guided always by the sincerest desire to be friendly and brotherly towards the Universalist denomination.

We then alluded to a fact in the present condition of our cause in almost every section of our country, which will make the two bodies liable everywhere to excite irritation, if they allow the spirit of narrowness and jealousy to prevail in their judgment of each other, instead of

mutual confidence ; and which makes the Unitarian position the more delicate of the two.

That fact is this : We suppose it is the experience of every denomination,—it certainly is of ours,—that, wherever a society has once been attempted and has *failed*, it is very much harder to start again than if no experiment had ever been made. There is, added to the essential difficulties of a new movement, the association of failure. So serious have we found this, that there are now important openings which we hesitate to encourage, and where, much as we are interested in them, we feel that it would be better for the attempt to be made under some new name that has not connected with it the sore remembrance of former discouragement.

Now, it so happens that the Universalists have always been before us in missionary zeal and in denominational activity, and, in years past, have swept over many portions of our country, planting churches, and seizing on points of influence, with an earnestness which is to their glory. One consequence of it is their present strength ; but another is, that there are very many of the societies planted by them which, from various causes, did not succeed. And there are great numbers of these remains of some former attempt connected with that body, where there is little more than the mere name of an organization. Now, when more prosperous days come, or when such places are reached by the wave of liberal sentiment that is now sweeping over our country, it will often happen that they will think their chances of success will be better, if, instead of trying to revive the dead tree, they plant a new one with a fresh upturning of the ground, and, instead of having the liberal movement revived under the Universalist name, they choose that it shall be Unitarian. This will not be implying that the last is in itself

better than the other, but only that it has not, in that locality, the stigma of former ill-success.

Probably few who have not been intimately connected with the missionary work of our bodies realize how frequent a case this is, and how often it is going to present occasions of delicate dealing. This will, in some degree, be the same on both sides; but, for the reason we have named, it will be oftener on ours.

Then, again, there is hardly an instance of a liberal movement where the new society will not be composed of both Universalist and Unitarian elements, and where, whichever name is assumed, some will not regret that it could not have been the other.

Now, what shall we do? A Unitarian brother, troubled by the irritation that had been occasioned and by the newspaper criticisms, came to our office the other day, and begged that we would have nothing to do with cases where there is the possibility that any could take offence. His expression was, that "some of our brethren of the other name were very sensitive, and we could not move where they had any followers or any semblance of possession, without treading on their corns." Our reply was, that we meant to be perfectly cordial, and to avoid, so far as possible, every appearance of wrong, and to act always as we had done heretofore, in the spirit of truest fellowship; but that, being intrusted with the duty of directing in part the great activities of our denomination, we are not going to be so false to our obligations as to *stand still for fear of treading on somebody's corns!* We are not going to refuse encouragement to some struggling attempt to form a church of liberal faith, if, after careful investigation, we are convinced that it is our place, — merely because some individuals will charge us with illiberality! Nor are we going to do such injustice to the largeness of spirit and Christian manliness of the

great mass of the Universalist denomination, or our own, as to believe that either is going to be swayed by individual narrowness and jealousy, so as to prevent our treating each other with perfect trust, and arranging these frequent occasions of personal disappointment and seeming interference in a way to preserve our harmony and peace !

In view, however, of the difficulty which must constantly arise in connection with one and another movement, there was one thing which we earnestly pressed upon the Conference ; viz., that they (composed as they were of members of both bodies) should make it a part of their work to decide in regard to places within the limits of their Conference, so that, when a movement was started in connection with which a question might arise whether it should be under the Universalist or Unitarian auspices, they should recommend to the respective missionary boards which it should be. We promised, on the part of the Unitarian Association, that it would in every instance abide by such recommendation, and feel grateful that the decision (often doubly difficult on account of the distance of the locality) could rest with those who, from nearer position, could so much better judge.

We have considered it so important to make known our own attitude, that we have left little space for reporting the general discussion. It was so admirable in spirit and ability, that we wish it could be reported in full.

The general results of it were these : —

First, All on both sides felt, we think, so drawn to each other, that there was an entire harmony of spirit and mutual confidence.

Second, There was a conviction, that, if all of the members of our two denominations could be thus brought to know each other there would be the same feeling of oneness.

Third, It was, however, clear that in the present condition of things we must continue to act as two denomi-

nations, because the majority of both are not yet prepared for the union.

Fourth, That the best interests of our common cause are best served by having each denomination strengthen itself as much as possible, and act as vigorously as it may. (They unanimously advised that every new liberal society, instead of calling itself "independent," or by other name as a compromise between the two, should assume either the name Unitarian or Universalist.)

Fifth, There was a determination that all would do every thing in their power to put down jealousies and distrusts, and to encourage mutual acquaintance and confidence between our two bodies.

We do not mean, if we can help it, to discuss this subject at length again; and therefore we will add, in further explanation of our own views, an extract from a sermon which we preached, by invitation of the Conference, on the first evening of the session; the conclusions of which were confirmed in our mind by the deliberations to which we have referred: —

"I see nothing in the differences of belief or of methods or of principles between us and the Universalists to prevent our uniting at once, cordially and heartily, in one organization, that should entirely efface the lines that now divide us. To be sure, there are some in that body who emphasize too much, as it seems to me, a doctrine which, while it is inestimable as a ground of hope, ought not to exclude from the thoughts other truths which are essential in order to give a right stimulus to our Christian endeavor. And there are probably other points on which I individually should fail to agree with them. But I can say, without exaggeration, that I do not consider all the differences between the Universalists and myself half so great as those by which I differ from many who bear the Unitarian name, and whose fellowship under that name I should be loath to lose. And, on the other hand, there are certain doctrines for the enforcement and development of which the world is indebted to

the Universalist Church, far more than to the Unitarian, which are among the most essential to the true Liberal Church of Christ.

"I hold that the doctrine of God's paternal character, in opposition to the doctrine which makes him a relentless tyrant, (wherein the Universalists have gone before us all), is of much more importance to unite us, than all our differences to divide. So clear do I feel upon this, that, if it could be settled by a wish, I should have no hesitation in voting that our two denominations should become one to-morrow. It seems to me almost an accident, as I recall their history, that they are two instead of one.

"But such things are not settled by anybody's wish; nor can the growth of years, fortified by many associations and instituted plans, be annihilated in a day. It is obvious, that strongly as many of us may desire an instant abolishment of dividing names and lines, and certain as it may seem to us, that, sooner or later, those who so nearly agree must be one; yet some on both sides are so attached to their own denominational history and associations, that they are unwilling to give them up: and though the sentiment of union may very soon prevail, and though it may to-morrow or next week effect a merging of the denominations, yet meantime, *to-day*, both exist with independent action and name and work; and, unless we mean to be idle while waiting for what to-morrow may bring to pass, we shall every one of us, probably, in some ways, continue to work with these narrower relationships.

"What then? Shall this prevent our perfect cordiality and co-operation and confidential relations with each other, and the utmost harmony of work and plans? Nay, shall it be regarded as playing false to the union we may hope to bring about?

"A Universalist brother, with whom I was discussing this one day, used this comparison: Said he, 'Our two denominations bear the same relation to each other as the two armies of Sherman and Grant.'

"I have often thought of this since as a fitting illustration. Both these two armies were moving with a common aim. To be sure, some of the soldiers of Grant were jealous of those of Sherman, and those of Sherman sometimes flung out unpleasant things about those of Grant; while, on the other hand, there were many who all the time were saying, 'They ought to

be joined as one army; then they could accomplish something. Both together before Richmond, they could do a mighty work!' But we needed Sherman, sweeping round with dashing energy in that unparalleled march, making it 'thunder all around the sky;' and we needed Grant, sitting there with unconquerable tenacity, holding the enemy by the throat. So it may be providential, and not an accident, that we, — Unitarian and Universalist branches of the Liberal Church, — with our different methods and different habits and different machinery, are for a while working as two bodies instead of one. It is the same flag, the same enemy, the same purpose, the same head! By and by, we will be ONE army, — even if it be not till the day when (the struggle ended) we march through our Washington with banners flying, our victory won!

THE EPISCOPAL CHURCH.

BY EDWARD EVERETT.

[The following was originally published in 1820, with the title, "Letter from a Congregationalist to a Friend on the Subject of joining the New Episcopal Church." It was shortly after the consecration of St. Paul's Church in Boston, and had reference to the proselyting attempts in connection with that Society.

Portions of the article which were local and temporary have been omitted in the present republication.]

I HAVE duly received your note of the 24th inst. You inform me therein, that you have been solicited on various occasions, and with great urgency, to take a pew in the new Episcopal Church, just consecrated, in Common Street; and you request my opinion as to what course you ought to pursue. I hope it is not altogether flattery, when you tell me you do this in a reliance on my liberality; and I am sure that I am not too confident in hoping that you will make candid but due allowance, for the prejudices in which you know me to have been brought up, and under the influence of which I must, of course, speak to you. I am not ashamed of these congregational prejudices; for, like some other prejudices, they seem to be

nearly allied to virtues. It was by the spirit of congregationalism, that the first impulse was given, that ended in the settlement of our native land. It was that Church whose forms you are now solicited to adopt, which tyrannically ejected our ancestors from their pulpits and churches in England; and when I think of the two thousand faithful ministers of Christ, who were driven out from their charges in one day by the haughty English prelacy, I feel as if it were almost a part of national and patriotic duty not to look upon the question between the religious institutions of our ancestors, and those of the hierarchy which oppressed, ejected, and exiled them, as one of pure indifference.

You repeat to me in a hasty manner the arguments which you say have been addressed to you to induce you to leave the church in which you were baptized, of which you are a professing member, and where you have dedicated your children to the Christian faith. These arguments are some of them purely *ad captandum*, thrown in, I suppose, as slight make-weights to turn an almost wavering scale. I shall not, therefore, think it necessary to say any thing upon the comparative choice of a place for Christian worship, between a stone building in Grecian taste and a brick building in no taste at all. On the contrary, I rejoice as much as any one in the zeal displayed in the erection, at great expense, of an edifice in considerably better taste than any that our town can boast. It diminishes but little my satisfaction, that it is Grecian without and Roman within; and that, in constructing the portico of six columns instead of four, the architect has departed, not only from the model of the edifice which he professed to take for his guide, the little temple on the Ilissus, but has violated, I am told, the express canon of classic antiquity, which prescribes four columns to a por-

tico. I throw this out, not from any wish to do injustice to the style in which the new church is executed, which is certainly beautiful, but merely as a sort of offset to the appeal which has been made to our fashionable community, whom I have known in other instances besides yours to have been urged to join the Episcopal Church, upon the score of its being "the only one in town in which *a man of taste* could worship."

For the same reason, I shall say but little of another appeal which you tell me has been pressed on you; viz., that the father of your wife was an Episcopalian. I respect no prejudices more than filial ones, and should be grieved to say any thing which might seem disrespectful to the honored memory of Mrs. ——'s late father. But I suppose I may, without offence, call on you to remember, that, if your wife's father was an Episcopalian, your own father was not. Since you cannot well worship in two places, it would perhaps be as decent, and as conformable to domestic order, that your wife should continue to go with you to the church where she has already held up her children to be baptized, as that you should leave that church, for the sake of following her to a different form of worship, in which her father was educated. Were this a mere matter of conjugal courtesy, I would not be stiff about it. If you are willing to be reckoned with those who consider going to church as going to a fashionable exchange, or to a place of entertainment for a weary leisure day, why then it little matters where you go, or where you do not go; and, instead of submitting to the fatigue and wearisomeness of sitting an hour and a half or two hours in any church, you might attain the same end, and approve your courtesy as effectually to your wife, by taking her down to Nahant, or up to Fresh Pond. The subject, I confess, is too serious for this reply: it is the

arguments made use of which I ridicule. Let me add, moreover, that, if your wife's father was an Episcopalian, her grandfather was a Congregationalist, a stanch pillar of the Church of our forefathers, whose sacred rest it would go near to disturb, to hear that his descendants in the second generation were going over to the English Church.

Let me not be thought to speak slightly of a wife's scruples. Wherever the case occurs, that a wife conscientiously and unaffectedly believes and approves the doctrines or worship of the Episcopal or any other church, while her husband as conscientiously adheres to those of another, if she have not freedom of spirit to obey the Scripture command, to submit *herself to her husband as to the Lord*, then let them worship, each in their own church and their own way; but do not, on any account or from any consideration, be led to think that so solemn a thing as religious worship is to be made a subject of good-natured compliance and courtesy.

And here, before I proceed to communicate to you those important grounds upon which I think your opinion ought to be made up, I will observe, that there seems to me a gross impropriety in the common language made use of on these occasions. To leave a Congregational and go to an Episcopal church is called changing your *place* of worship; as if it were the *place* only which is changed, while the *worship* remains the same. This would be a language proper to be used of any one who should emigrate from the Park-street or the Essex-street Church to that in Common Street, as the articles of the Episcopal Church are known to be so Calvinistic (though *honestly* constructed with a design of being comprehensive enough to bring both orthodox and heretic within the fold) as to have induced some serious persons of Orthodox faith to join the Episcopal churches. But to those who have not *

previously been imbued with Orthodox doctrines, it is not changing the *place* of worship to desert our Congregational churches for the Episcopal ones, it is changing the worship itself. It is going to a place where there is a different *object* of worship. It is leaving a church where God the Father is worshipped, to go to one where God the Son and God the Holy Ghost are worshipped with him. It is leaving a church where worship is paid to the one living and true God, as one person, to attend a church where it is taught that this one God is to be worshipped in three persons; and it is, finally, quitting a church where the form of the service puts it in the power of minister and people *to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ*, and avail themselves of the immense stores of sacred literature which have been opened in the last generation for the better understanding of the Scriptures, to go to a church built on the popish principle of infallibility, and tied down to a form of worship which has the certain effect of binding the consciences of one age in the chains of another. It is not my intention to enter into doctrinal discussions at this time. I shall not say a word against the doctrine of the Trinity, or any other doctrine contained in the articles of the Episcopal Church, any further than to allude to their existence in those articles. On the contrary, I have candor enough to rejoice, that, in our large and increasing town, there is a new church erected, where those who believe in its doctrines can conscientiously, with edification, and conveniently, assemble and worship. So far from moving any discussion against the doctrines of the Church, Unitarian though I be, I would say that in this very point is to be found the solution of the question you propose to me. If you believe the doctrines and approve the ritual of the Church, in God's name join yourself to it. You ought to

go there. You will be edified there. I am not a believer in the Trinity, but many men, better, I hope, than I, are believers of it; let them go to a church where they will be taught to say, "O holy, blessed, and glorious Trinity, three persons and one God, have mercy upon us miserable sinners." It is for persons who believe and feel this to go to a church where it is a part of the prescribed service; nor can I sufficiently express my surprise to you, that it ever could have become a question, whether anybody who did *not* believe it could or ought to join the Episcopal Church. I did not know that the most solemn act in which man can engage—the worship of God—was the subject for accommodation and compliance. I did not know, that, while kneeling down at the altar, with the most awful addresses which language can form on your lips, it was permitted to indulge in reservations which, even between man and man in the intercourse of life, would not be thought creditable. Many Orthodox I knew there must ever be, who could not reconcile to their notions of simple and scriptural worship the repetitions and ceremonies of the Episcopal ritual; but while I knew that all Trinitarians could *not* attend an Episcopal church, it was new to me that any Unitarians could. I was not prepared to see fashion, example, persuasion, and courtesy go to such length, and carry Christians to an altar where they cannot take their hearts and their consciences with them.

I proceed now to consider particularly some of the arguments by which you may be induced to join the Church.

1st. That you are fond of a *form of prayer*. I am fond of it also; but I do not join the Episcopal Church, because I like a *substance* of prayer better. I am amazed to hear intelligent Christians express so little regard for the faith they profess, as, because they prefer a *form* of

prayer, to attend a worship where they do not acknowledge the *object prayed to*. Such persons do well to say that they like "a form of prayer." A form indeed they do like, and a form only, else they would not, as Unitarians, like a Trinitarian form: they would not think they could worship God acceptably, where their consciences cried out against the form in which their prayers are clothed.

Though I would find no fault with any person who believed the doctrines of the Episcopal Church for being attached to the form in which the worship is conducted, according to the Book of Common-Prayer, yet there are, notwithstanding, many and great objections to that ritual, independent of its doctrines, which have deterred and always will deter even Trinitarians who have a taste for a scriptural simplicity in divine service. These objections are not modern objections, they are not Unitarian objections, they are not objections now devised in the spirit of local opposition. I could give them to you in the words of Calamy and Baxter, and the other Presbyterian commissioners, named by the king in 1661, with some of the highest dignitaries of the Church of England, for the revision of the Book of Common-Prayer. The limits of this letter will not allow me to give these objections; but I will send you the work, that you may read it at large.

It is a well-known saying of Lord Chatham, that the Church of England hath "a Popish liturgy, a Calvinistic creed, and an Arminian clergy." A Popish liturgy and Calvinistic articles she has in this country, as well as in England: how far St. Paul's Church will or will not justify the addition of an "Arminian clergy," I am not informed.

I said above, that I, too, was fond of a form of prayer. But, in order to prevent it from overlaying and stifling the substance, there should be an edifying choice and variety;

and, instead of a poor and monotonous ceremonial to be run through "Wednesdays, Fridays, and Sundays" throughout the year, and every year, there should be such a succession of services as would prevent a frequent recurrence of any one, and which would advantageously take the place of the garbled extracts from the Gospels and Epistles, of the short and unmeaning collects, and, above all, the antiquated version of the Psalms, which now fill up the Book of Common-Prayer. This last portion of the Prayer-book is particularly obnoxious; and a volume might be written to point out the gross absurdities of putting, Sunday after Sunday, into the mouths of the worshippers, men, women, and children, petitions which were applicable only to the individual circumstances of David or Solomon. As one example is better than a thousand assertions, I shall here trouble you with one or two taken on opening the Church Psalter at hazard. Whenever Sunday falls on the 22d of the month, all the congregation, priest and people, warden and clerk, man, woman, and child, are obliged, under the name of evening prayer, to repeat such an injudicious and unedifying selection from the Psalms as this: "Gilead is mine, and Manasseh is mine, Ephraim also is the strength of my head, Juda is my law-giver, *Moab is my washpot, over Edom will I cast out my shoe.*" Not content with this specimen of *evening prayer*, and having called on the worshippers to say that Moab is his washpot, and over Edom he will cast out his shoe, he is obliged, in the same evening prayer, to remember his enemies in the following Christian style:—

"Let his days be few, and let another take his office.

"Let his children be fatherless, and his wife a widow.

"Let his children be vagabonds, and beg their bread; let them seek it also out of desolate places.

"Let the extortioner consume all that he hath, and let the stranger spoil his labor.

“Let there be no man to pity him, nor to have compassion on his fatherless children.”

This is evening prayer for Christians; and what originally was written by David in the bitterness of personal provocation, and under the influence of those imperfect views of religious duty which the preparatory dispensation inspired, is kept up as a part of Christian service to be repeated for ever by persons who ought to be taught by their Master to *bless those who curse them*.

Finally, were it nothing but an attachment to a form of prayer, which carries many, against the dictates of their consciences, and their persuasion of religious truth, to the Episcopal Church, one would think that they would in preference have joined themselves to King's Chapel. They would there have enjoyed the advantage of the form, — of the Episcopal form as purged of its doctrinal peculiarities by the successive labors of the distinguished Dr. Samuel Clarke, and the Rev. Drs. Lindsey and Disney. It is true, this form of worship is intended to meet the consciences of those who wish for a purely Unitarian worship; but there is nothing in it exclusively Unitarian, and nothing offensive to an Arian, or even to a Trinitarian, except by omission. It answers in this to what was recommended by the royal Presbyterian commissioners in 1661, who, Orthodox as they were, still had the liberality to make use of the following language: “In pursuance of His Majesty's most gracious commission, for the satisfaction of tender consciences, and the procuring of peace and unity among ourselves, we judge mete to propose, —

“First, that all the prayers and other materials of the liturgy may consist of nothing *doubtful or questioned* among pious, learned, and orthodox persons, inasmuch as the professed end of composing them is for the declaring of the unity and consent of all who join in the public worship.”

Considering this to have been written by such men as Baxter and Calamy, in 1661, methinks it might give a lesson to us in 1820. But here is the very mischief of written and prescribed forms, that they are a conspiracy against the progress of light and knowledge; and, seizing upon the human intellect and the power of understanding divine truth, at some one stage of its progress, commonly at a low and imperfect stage, they condemn it to rest there, and say to it, "Hitherto shalt thou come, and no further."

I shall allude to but one more objection to a form of prayer, which is this, that, besides unfitting the clergy for the performance of an extemporaneous religious service whenever occasion requires it, it leads to indifference in all the religious exercises, to the degree that Episcopalian preaching, both in England and America, is notoriously poor. The reason is obvious. One great part of the service is written, and the mind is never wrought up to the duty of devotional preparation. Again, the space which the form of prayer occupies in the services of the sanctuary throws the sermon into the shade; and it is common enough to hear Episcopalians so blinded to the defects of their form of worship, as even to mention it as an advantage, that *the preaching* is of little consequence.

The preaching of God's word of little consequence! The only engine by which the reformation in religion was brought about, the only means of keeping up any tolerable measure of religious light among the people! It was by excluding preaching almost wholly from the churches that the Papists succeeded in enslaving the world; and, just in proportion as this main part of religious duty is neglected and undervalued, will religion sink into superstition.

I need not ask not to be mistaken here. No man can be farther than I from wishing to have the services of the

sanctuary grow into a mere literary exercise, an exhibition of preaching, a show of fine paragraphs. This is odious, heathenish, wicked; and it is said, unjustly I think, to be the sin of our Congregational churches at the present day. I have thought that this was injuriously charged on our churches, and that those who wished to find or make an apology for cold, sleepy preaching, on the part of themselves or their ministers thought proper to stigmatize a warmer and more impassioned manner as artificial. At any rate, with all the abhorrence I feel of art, I shall find but little fault with those arts in a Christian preacher which enchain the attention and command the sympathy of his audience. But let not our Episcopalian brethren, while they boast of their exemption, as we think they safely may, from this sort of preaching, do not let them forget, that the fastidiousness of literary taste still creeps in, and craves indulgence among them. A good, clear voice and a distinct enunciation are a fortune in the Episcopal Church. A man can *read himself* into the best parishes of their communion; and, much as I like good reading, I must think, that, either in point of taste or edification, fine reading is a little lower, to say the least, in the scale, than fine preaching.

It is more than time to state to you my impressions of the value of another argument, which you say has been urged on you to induce you to join the new church; viz., that, by so doing, you escape from religious controversy which, whether you attend the Orthodox or the Liberal churches in Boston, is sure to be your portion. I have heard this argument mentioned by others as well as yourself; and I shall therefore give it a fair, though brief, consideration.

In the first place, it seems to me to assume a fact of which I was not aware, and which I still doubt to exist in a very oppressive degree.

But, independent of all this, the idea of escaping from religious controversy by attending a Trinitarian church is much like the argument used on some occasion in favor of the slave-trade, and to which Bishop Warburton, who alludes to the argument, gives an admirable reply, that serves also with perfect pertinency in the present case. "What," says the bishop (I quote from memory), "you tell us that the West-India slavery is better than the African barbarism, where the savage princes are at liberty to hunt the poor negroes, whom they take and sell. A great advantage, truly, to exchange the liberty of being hunted for the liberty of being caught." And a great escape, indeed, for a quiet conscience, to leave a church where certain difficult doctrines are controverted, to go to one where these same doctrines must perforce be avowed! A great escape, indeed, for one who will not have his religious affections disturbed by doubtful disputations on the Trinity, to go to a church where he must do, what I believe is never done even in our most Orthodox Congregational churches, pray to the Trinity by name! And this is the escape from controversy which Episcopalianism offers to the Unitarian who does not like to have doctrinal points agitated! and which seems to me literally, in the words of Bishop Warburton, exchanging the liberty of being hunted for the liberty of being caught.

So far from the Episcopal Church affording any relief to quiet consciences, who wish to leave out of sight the doctrinal questions, it is an undoubted truth, that, in no churches in our country are doctrines so obtruded into the worship. I have attended Orthodox Presbyterian worship as often as usually falls to the lot of a Unitarian, and I do not remember ever to have heard a prayer addressed explicitly to the Trinity; and it is only of late years, that the triune ascription, as it is called, has become general.

Nothing is so rare, even in the services of the most zealous Trinitarians, as to hear prayers separately addressed to God the Son, nor can I recollect ever to have heard a prayer addressed to God the Holy Ghost, all of which are to be found in the Episcopal ritual. Our Orthodox Congregational brethren, faithful to their assertion, that, though they believe in three persons, they worship but one God, dwell almost entirely on the unity, to the exclusion of the plurality; and in so doing practise a Christian and laudable tenderness for the understandings of their hearers, confessedly inadequate to grasp this mystery. I have been told by a clerical friend, that this is still more strikingly the case in Scotland, the praise of whose orthodoxy is in all the churches. He tells me that in a considerable town in Scotland, and in a free attendance on all sorts of worship, he never heard any thing from an Orthodox minister there from which the doctrine of the Trinity could be deduced by any thing but implication. It was not for want of believing it; there was not, perhaps, one of them who would not, if occasion called, have lifted up his voice in its defence; but they feel, what every man must feel, that, if it be true, it is too mysterious and unintelligible to be an eligible subject of repetition in a Christian assembly: and I confess it disgusts me to hear a doctrine from which one part of the Christian community revolts as unscriptural, and the great majority almost wholly abstains as unedifying, obtruded some number of times into every morning and evening service of the Episcopal Church.

You will by this time, my dear friend, feel possessed of my opinions on the subject of joining the new church. Briefly to recapitulate them, they are these:—

1. That no person can, with propriety, worship in an Episcopal church, who does not believe in the doctrines contained in its articles, and involved in its ritual.

2. That, even to those who have no doctrinal objections, the ritual has great imperfections.

3. That the expected refuge from controversy desired by tender consciences is in nowise to be found in the Episcopal Church.

Should you ask my permission to make this letter public for the sake of assisting others to whom the same application may be made as to yourself, I shall not object. There may be a little odium attached to this kind of interference, but I trust it will not be forgotten that all rights are not on one side. Some zeal and activity have been displayed in building up the new church; and, if I have not been misinformed, the new flock is, in some measure, expected to be gathered by lambs called over from other folds. I presume not to call in question, nor even curiously to sift, the means which have been employed on this occasion; but I hope, that, while the gentlemen concerned in the new church maintain their right to enlist recruits wherever they can get them, they will not wholly forget that others have a corresponding right.

EXTRACT FROM LETTER OF REV. DR. HOSMER.

ANTIOCH COLLEGE, Yellow Springs, O., Feb. 9, 1867.

MY DEAR MR. LOWE,—We are doing very well in our college work. Twenty-five more students this term than last, and good feeling in college and around it. Pulpit work goes on. I have supplied twice at Troy, and have an engagement to go to Richmond, Ind., some fifty or sixty miles away, where I preach in one of the largest churches in the city. The Quaker element abounds in Richmond, and there are many liberal people there. It is the home of Mr. Julian, M. C., who attends the Unitarian Church at Washington, his wife a daughter of Mr. Giddings, late M. C.

G. W. HOSMER.

LETTER OF REV. J. L. DOUTHIT

PRINCETON, Ill., Jan. 21, 1867.

MY DEAR MR. LOWE,—I am glad to acknowledge the receipt of a check of fifty dollars, which you say was voted to me by the American Unitarian Association as compensation for services in Southern Illinois.

I believe I reported to Brother Collyer something of the character of the work which I did in Southern Illinois, after leaving Meadville in October, and before coming here in December last, which he perhaps sent you. However, for fear he did not, I may here say, that, since October, I have preached in that region at six different places, mostly in the rural districts, to congregations ranging from about fifty to one hundred or more souls, *all* of whom seemed unusually interested and eager to hear the gospel truth as proclaimed by Liberal Christians. During the time, I also visited Marshall, in Clark County, some eighty miles distant from what I call home (Shelby County); and while there accepted an invitation to make “a few remarks” to a small number of those calling themselves *Disciples of Christ*, who had come together for social prayer. In journeying to Marshall, I travelled on foot part of the way, which gave me an opportunity to call on, and make the acquaintance of, several ministers of the United-Brethren Church. These people, as a rule, are unusually charitable in matters of religious faith, and are exceedingly hospitable to strangers, especially to *preachers*, of whatever denomination. I have always held very pleasant relations with them, and have oftentimes found them friends in need. On my route to Marshall, I stopped over night with one of their leading clergymen in Southern Illinois, who resides at Westfield, Clark County. Here they have located a flourishing seminary, male and female; and about one dozen United-Brethren clergymen live in this village, who are employed in itinerant service in the surrounding counties. I was happy to be able to give a number of them a copy of selections from Dr.

Channing, which were gratefully accepted. I was asked to come and preach to them, which I then hoped to do soon; but Providence, working through Mr. Collyer of Chicago, and others, seems to have ordered it otherwise.

In short, I preached in Southern Illinois during November nine times, and travelled in all, upon missionary work, about two hundred miles; however, the most of my work was confined to Shelby County, Ill. For this service, I received no compensation from the people, except the most hospitable treatment, board and lodgings for myself and family. One reason why I did not receive any more, probably, was because I did not ask for it; and I did not ask it, and have never asked for a penny from the people of that region, because, in general, the people that come out to hear me are either members of other churches, and usually poor in this world's goods, or else they are non-indigarians, or a floating class of people who will attend *no* religious services if they are asked to pay for it.

I must see further before I can decide in regard to selling your publications. I think I might now distribute among our Society some copies of the "Monthly Journal" to good purpose. Would also like some specimen numbers of the "Sunday-school Gazette."

LAY PREACHING.

[The following extracts are from the letter of a layman who is performing volunteer ministerial duty, of a kind of which we hope to have more instances to report. Other denominations, as well as our own, are rousing to the belief that the laymen are "called" to the work, and may labor, even without the laying-on of hands.]

Rev. CHARLES LOWE.

DEAR SIR, — The day on which I saw you in Boston, I made an appointment to visit an aged man who was sick. I found him nearly gone. He was very glad to see me. He lived in a small house, one-half of which he rented, and the other part (one room and attic) he used as a store for the sale of assorted

merchandise and for his own family purposes (he had reached his seventy-fourth year in a state of *single* life). On one part of this room was chalked, "I am the Lord God which have brought thee," &c.; and in another part was posted printed rules for family and neighborly intercourse, of a high moral and Christian tone. This man, on account of the circumstances above and his genial disposition, combined with a spotless life (as far as long-established reputation goes), was a centre of extensive social influence, and endeared to old and young. But he was outside of all the existing religious *organizations*: this fact placed him in *our* list. I suggested to his attendants, that, if I could think he was not too weak, I would propose praying with him: this was very acceptable to him. I stopped on account of his weakness; and repeatedly he requested me to "go on," which gives me encouragement to believe that this exercise was the real solace of his mind. I staid with him until his breath was gone. These services gave me the right — which, with all due modesty, I did not hesitate to assert — to make a few remarks (according to the custom here) at his burial-service; and this was really a providential opening for breaking silence with views of Christianity which *we* consider a little better in kind than those hitherto disseminated here: the number of persons, as near as I could estimate, was about one hundred and twenty. Subject: This life a school, and death one of God's *teachers*. The partial development of the soul in this life is the beginning of a *life*, a *growth*, an *expansion*, culminating in the completeness and perfection of Jesus.

I feel that this event is the most important, in relation to the interests of our cause in this section, which has occurred since the inauguration of our meetings: it remains to be seen what will grow out of it.

It has opened my eyes to, or rather impressed upon my mind with new force, the fact, that *our field* is the great tract of land exhausted by a heated theology, and then counted as waste and worthless; the great body of humanity outside of all organizations, which is found thrown up alongside of the highways and the hedges, famishing.

REPORTS OF MISSIONARY WORK BY STUDENTS. OF MEADVILLE.

During the vacation at the Theological School in Meadville, this Association, acting in co-operation with the President of the school, gave a commission for missionary work to certain of the students. The following letters indicate the method and the spirit in which the work was done:—

REV. CHARLES LOWE, *Secretary American Unitarian Association.*

DEAR BROTHER,—As the time has expired for which you gave me authority to act as missionary of the Association, I beg leave to submit the following report of work done in that capacity.

I commenced operations at Dryden, Tompkins County, N.Y., where I have spoken several times previous to this, and where there is a bitter opposition to our ideas. I wrote to the owner of a hall (the most available one in the place), engaging it for an evening service and offering to pay all expenses myself, and requesting him to see to the warming and lighting of it. He replied favorably, and an appointment was made and notice given in the village paper. A storm of sectarian rage was the result; and its effect was so powerful, that, at the proper time for assembling together, the hall was not warmed or lighted. With some difficulty, a friend procured the key and warmed and lighted the room; but meanwhile some fifteen or twenty persons had come and gone away, supposing there would be no service. As it was, I had an attentive audience of about thirty-five or forty persons, who braved the unpopularity of the act in order to hear for themselves,—an unpopularity, by the way, of which New-England Unitarians can scarcely conceive. They were anxious for another service; but I have not held one as yet, on account of the difficulties connected with the hall. I went to and returned from this appointment on foot,—eleven miles, all told.

I next wrote to Rev. S. J. May, inquiring if I was needed in

any other locality. On receiving his reply, that all places were filled for the present, I consulted with Rev. E. C. Guild, of Ithaca, and decided to remain in this region; procured some books of him for circulation; made an appointment at the "Brick School-house," for Sunday, Jan. 6.

Friday, Jan. 4. — Went to Perryville, five miles, and returned, making arrangements to hold two week-day evening meetings, one there, and one at the State-Road School-house, two and a half miles west of Perryville.

Sunday, 6. — Walked to the Brick School-house, and addressed an attentive audience of thirty-eight persons, and returned; five miles going and returning.

Thursday, 10. — Spoke at the State-Road School-house in evening, travelling five and a half miles; had an audience of forty persons, at least; rode about two and a half miles with a physician, — a Baptist, who knew nothing at all of the Liberal faith, — and had a pleasant conversation with him on our respective views.

Friday, 11. — Visiting. In evening spoke at Perryville to an audience of fifty or more. Here, for the first time on this tour, I had the use of a church and the voluntary services of a choir.

I have travelled in this time sixty-four miles, not one of which has cost the American Unitarian Association any thing; as I have always gone on foot, except when I found persons with whom I could ride for a greater or less distance free of charge. I have obtained several subscribers to the "Liberal Christian," and some on trial for the "Register." Have sold a few books. It is a hard time to sell here now. Taxes are being collected, and people feel poor. I wish I had time to relate to you some of the incidents of the missionary work here, but I have not: I may at some future time.

Fraternally yours,

A. FREEMAN BAILEY.

Rev. C. LOWE.

MEADVILLE, Jan. 12, 1867.

DEAR SIR, — In compliance with your desire, which you so kindly expressed when you wrote to me, I send you some account of the encouragement I have met with in tract-distributing.

I went, at the invitation of Mr. Earl, the student chosen by the Lake-Erie Conference, to "bear him company." We walked nearly a hundred miles through the snow, sometimes breaking roads, inquiring after, and visiting and gathering together persons holding Liberal Christian views, scattering tracts as we did so. We were hospitably received wherever we went. We made a practice of reading tracts to the people, and conversing with them on the matters concerning which they were eager listeners. But I presume Mr. Earl has acquainted you with the leading incidents of our journey, and the temporary establishment of meetings at Union Mills. So I will not trouble you with needless details. Mr. Livermore, our president and father, is gone out there in order to preach to-morrow, after which Mr. Earl will preach weekly; and it is to be hoped that the meetings will become permanent, and a church be organized.

While tramping through snow-drifts and snow-storms, getting up conversations on matters pertaining to religion, preaching, praying, and exhorting, we really spent a happy vacation time. Mr. Earl felt that he ought to do the greater share of the work, since he it was that was under the auspices of the Conference. Accordingly I only preached once on Kimball Hill, and once at Waterford.

In concluding this brief note, allow me, dear sir, to thank you cordially for the kind interest you have manifested in my tract-distributing project; for your substantial support of it by supplying me with tracts to distribute, as well as for the interest you expressed in my poor account of my experience. I shall always be ready to receive and distribute the valuable pamphlets as far as I am able. Channing on "Creeds" and Dewey's "Statement" were most greedily devoured.

Yours in the faith,

W. KNOTT.

LETTER FROM REV. G. F. CLARK.

Stow, Oct. 15, 1866.

DEAR BROTHER LOWE, — Agreeably to your suggestions, I notified a meeting at Assabet, on Sunday evening, Oct. 7, and preached accordingly. I had an audience of nearly *two hundred*. Almost every seat in the large hall was filled. It was a much larger audience than I expected. Quite a number of my temperance friends came directly from the Orthodox prayer-meeting to hear me. Many were present, I was told, who had not heard a sermon for years.

I gave notice that I would preach again the next Sunday evening (last night), and went down. It was a dark, stormy night, and I had very serious doubts whether we should have any present; but, on repairing to the hall, I found about fifty waiting to hear the truth expounded.

I have no doubt that I should have had as large an attendance the second evening as the first, if the weather had been as favorable. An earnest desire was expressed on the part of some, that I should continue the meetings; and, on my own responsibility, I have given notice that I will preach again next Sunday evening.

I shall be happy to hear any suggestions from you or the New-England Committee.

Yours truly,

G. F. CLARK.

[The work at Assabet, of which the foregoing letter describes the beginning, has been continued under the auspices of the Association, with gratifying success.]

 MEADVILLE SCHOOL.

It was very pleasant to be commissioned by our Executive Committee at the special meeting called for this purpose (a report of which is given in this Journal), to offer substantial encouragement to the trustees of the Meadville School, in

view of the pressing need of that institution, which had been made known to us. It was also very pleasant afterwards to receive from President Livermore the announcement, that, by reason of an unexpected bequest and gift, their immediate needs had been supplied, and that only a small part of the appropriation would be required. The best interests of our denomination are closely linked with the prosperity of our educational institutions; and we believe that both the prompt action of this Association and the liberality of those who rendered it in a measure unnecessary, will be rejoiced in by all friends of our cause.

INDIA MISSION.

WE have received from Rev. C. H. A. Dall, a letter dated Calcutta, Dec. 26, 1866, being the two hundred and eighty-second written by him to the Association in connection with his mission. Mr. Dall reports the continued success of his work, and speaks with much interest of the visit of Miss Mary Carpenter. He encloses a letter from Elisha, the Catechist at Secunderabad, which gratefully acknowledges aid rendered him and his people by Mr. Dall during the famine which has afflicted them.

LOCAL CONFERENCES.

WE regret that the space occupied in our introductory article by the discussion of our relations with the Universalists prevented our giving any extended account of the meetings of Local Conferences which have been held during the month,—a meagre record of which will be found in the summary of Intelligence. In those which we ourselves attended, and, so far as we have heard, in all, a most excellent and earnest spirit prevailed; and, though they have not yet quite come to that stage of practical efficiency which corresponds with our idea of their organ-

ization, the approach to it is very gratifying and sure. It will be seen by the records, that, in some of them, special action was taken towards raising the contributions to the American Unitarian Association, as the thing just now before them. This is, of course, only one item of their proposed work; but the nature of it, so definite and well understood, and directly practical, makes it perhaps better than any other with which to try their new machinery and to develop its efficiency.

MEETING AT THE MUSIC HALL.

WE would earnestly call the attention of the Unitarians of Boston and the adjoining towns to the proposed meeting at the Music Hall, Sunday evening, March 10.

The meeting is called by the Suffolk Conference of Unitarian and other Christian Churches, with especial reference to the work of raising the annual contribution from the churches to the funds of the American Unitarian Association. The hope is, that this work, which will soon be attempted in many at least of the churches included in the Conference, may be facilitated by such a meeting. Hon. John A. Andrew (President of the Conference) will preside at the meeting, and there will be addresses from some of our best-known ministers and laymen. Let all who can, be present, and thus add to the effect of the occasion by the manifestation of an interest in the cause.

COLLECTIONS FROM OUR CHURCHES.

WE learn that in some of our churches the annual collection for the Unitarian Association is now being made. The committees of some of the Local Conferences have

met and inaugurated measures for at once presenting an appeal to their own churches, and we hope soon to begin our report of acknowledgments.

LETTER FROM ENGLAND.

MY DEAR SIR, — By the same mail that conveys this present note, I have forwarded to your official address two copies of a sermon recently delivered to my congregation.

I have taken this liberty, in response to the general invitation contained in recent numbers of "The Monthly Journal" of your Association, and also as a grateful acknowledgment of the courtesy manifested by your Committee in sending to ministerial brethren in England, myself amongst the number, their most interesting periodical.

I have been especially pleased with the proceedings of your recent anniversary, and am almost tempted to wish myself a nearer spectator of your wise and catholic activities. With fraternal regards,

I remain, &c.

REV. CHARLES LOWE, *Secretary of A. U. A., Boston, U. S.*

NEW PUBLICATIONS.

[All books received will be promptly acknowledged, and notices will be given of such as are appropriately reviewed in a religious journal.]

Charles Wesley's Poems. New York: Hurd & Houghton.
For sale in Boston by Lee & Shepard.

In this collection we have the beautiful hymns which we hardly fail to meet in every compilation of religious poetry, and which have made us recognize the author as one of our best hymnists; but, besides these familiar pieces, there are few in the volume that are of any special worth. The mass are very ordinary poems.

ED.

Life of Jesus. By EDMUND KIRKE. Boston: Lee & Shepard.

The author of this volume is well known by his "Among the Pines," and other works, none of which, however, suggest theological study; and indeed, in the preface, he lays little claim to original research in the preparation of this. It is simply an arrangement of the Gospels so as to include in one narrative the teachings and events of the four, and with the phraseology made to conform to modern speech. The arrangement is based on Robinson's "Harmony." The diction is pleasant; and there are notes, generally judicious, chiefly illustrative of customs and localities. Of course, the volume is of no value to students; but is useful as presenting the gospel story in graceful language and connected form, and free from the breaks of chapter and verse.

ED.

Thoughts. Selected from the Writings of Horace Mann. Boston: H. B. Fuller & Co.

This tasteful little volume is an exceedingly valuable compilation. The Thoughts are arranged under titles, with an index; so that the views of the author on a great variety of subjects can be referred to, and found set forth in his most vigorous and pungent style. These Thoughts are seed which will be fruitful in many minds.

ED.

The Life and Works of Gotthold Ephraim Lessing. From the German of Adolph Stahr. By E. P. EVANS, Ph.D. Boston: W. V. Spencer.

We shall be glad if by any words of ours we can help to bring to the notice of our readers an exceedingly valuable specimen of literary biography. The Life of Lessing does not, to be sure, abound in incident, except that which pertains to the realm of thought; and yet a person only moderately interested in letters could hardly fail to be carried through these volumes with pleasure; while to literary readers they bring up so charmingly the atmosphere of life and literature of Germany at that period as to make them a rich source of delight.

Lessing was the forerunner of the great age of Goethe and Schiller, and was the instigator of much of its best life. We cannot, with our limited space, give any review of his character or of the book: but we cannot pass by without comment one feature; viz., that we are not compelled, as in the biography of the great Goethe, to couple our enjoyment of his intellect with our censure of his immoralities, or else, like his recent biographer, try to cover up and palliate these in our general admira-

tion of the man. For the unflinching integrity of Lessing's character is as noticeable as his rare gifts of mind. And we are glad that the author of the volume evidently appreciates this moral as thoroughly as the intellectual side of his hero.

It would be unjust not to add a word in regard to the translation, which is so admirable as to make the translator fairly share with the author in the praises of the book. ED.

The Tent on the Beach, and other Poems. By JOHN G. WHITTIER. Boston: Ticknor & Fields.

This volume is received just as we are going to press, and we have not time to read and comment upon it. This is, however, hardly necessary, inasmuch as a new volume from Whittier is always welcome; and this simple announcement is all that the public will need. ED.

Joubert's Thoughts. Translated by GEORGE H. CALVERT, with a Notice of Joseph Joubert. Boston: W. V. Spencer.

These "Thoughts" cover a wide range, and are classed under appropriate headings in the various departments of Religion, Society, Metaphysic, Literature, and Art. Some of them are of great value, and derive added interest as growing out of that heated period of Paris life, about the close of the last century.

The slight oracular air, even in sayings not especially profound, is, perhaps, natural enough, considering the habitual deference which his words were wont to receive.

Whom do you Worship? A Popular Treatise on Reasonable Religion. By HENRY A. ABRAHAM. New York: James Miller.

This is the title of an excellent exposition of the Unitarian Faith, by a layman. It is full of earnestness, and, at the same time, is simple and clear. It is published in an elegant and attractive style.

We are glad to announce that W. V. Spencer has in press a volume of sermons by the late Rev. Dr. E. B. Hall. We need not bespeak for it an earnest welcome.

Théodore Parker, sa Vie et ses Œuvres. Un Chapitre de l'Histoire de l'Abolition de l'Esclavage aux Etats-Unis. 12mo. Prix: 3 fr. 50 c. Paris: Librairie de la Suisse Romande, Rue de Seine, 33.

The Life and Writings of Theodore Parker. By ALBERT REVILLE, D.D. (Authorized translation, revised by the author.)
London: Simpkin, Marshall, & Co., Stationers' Hall Court.
1865. pp. 201.

To the Editor of the "Monthly Journal."

DEAR SIR,—I remember seeing it stated some time ago in an article by the Rev. Mr. Mayo, in the "Monthly Journal," that a short life of Theodore Parker was much needed to circulate, especially in the West. As I have not heard that any one has undertaken to supply this want, I write this letter, hoping that it may meet the eye of some one interested in the matter, to whom it will be news to hear that a life of Parker already exists, which is short enough to satisfy any one, and whose brevity is by no means its only or its greatest merit. I mean Réville's book, "*Théodore Parker, sa Vie et ses Œuvres*,"—or rather the English translation of it.

M. Réville has brought to his work a warm sympathy, both for the subject of his memoir and the principles for which he lived and worked, a wide and thorough knowledge of general and theological literature, and a pen which has done good service in the cause of liberal theology in France. His very distance from the still-troubled scene of Parker's activity, while it exposes him to errors of detail, has perhaps helped him to judge fairly of the principles and tendencies in question, and to make his appreciation of Parker discriminating and just, as well as warm.

F. T. W., *Menton, France.*

PAMPHLETS.

The Radical. Boston: Adams & Co.

The Riverside Magazine for Young People. New York: Hurd & Houghton.

The Sabbath at Home. Boston: American Tract Society.

Thirty-first Annual Report of the Industrial Aid Society for the prevention of Pauperism.

We hope this Report may call the attention of many to the Society, whose headquarters, with office for persons wishing to get or to furnish employment, are Nos. 1 & 3, Chardon Street.

Our Boys and Girls: Oliver Optic's weekly magazine. Boston: Lee & Shepard.

The Christian Visitor. JOHN DIEHL, Hiram, Ohio.

The Crisis and its Lessons. An Address before an Encampment of the Grand Army of the Republic, at Walnut Fort, Jones County, Iowa, Nov. 29, 1866. By Rev. CHARLES A. FARLEY.

Ritualism. A Lecture delivered in the Old Meeting-House, Birmingham, England, Dec. 2, 1866. By Charles Clarke, F.L.S.

NOTE.

WE call especial attention to the new catalogue of our publications, which is appended to the present number of the Journal. We trust that the policy adopted, in thus offering our books at the lowest possible rate, will be justified by a very large increase of their circulation. We invite all persons interested in such work (whether ministers or laymen or laywomen) to act as our agents. Arrangements for such agencies may be made by applying to George W. Fox, Assistant Secretary of the Association, who will have the whole charge, under the Publication Committee of the Board, of the business connected with this branch of our operations, and to whom all letters respecting the purchase and sale of books should be addressed.

MEETINGS OF THE EXECUTIVE COMMITTEE.

Jan. 28, 1867. — This was a special meeting, called for the consideration of business requiring immediate attention.

There were present, Messrs. Kidder, Smith, Hepworth, Livermore, Andrew, Crosby, Denny, Sawyer, Shattuck, and Lowe.

The business for the consideration of which the meeting was called was laid before the Board, in a report from the *Committee on Theological Education*, which was, in substance, as follows: —

From letters received from President Livermore and Professor Huidekoper, of the Meadville Theological School, it ap-

peared that the affairs of that institution were in a condition of immediate need ; and that, especially, the beneficiary funds were so nearly exhausted, that, by the middle of February, it would be necessary, unless some help was meantime received, to dismiss the students who depended upon pecuniary aid, if not to suspend the exercises of the School. This need could not be supplied by the fund recently contributed, because no income from that was as yet received.

In the opinion of the Committee, it seemed unfortunate, after the recent generous response on the part of the churches to the appeal on behalf of the School, to be compelled to make so soon another request for this object.

There was, however, nothing in their judgment more helpful to our cause, or more in accordance with the purposes for which money was intrusted to the Association, than the recruiting of our ministry with worthy men.

They therefore recommended that the Secretary be authorized to write to the Trustees of the Meadville Theological School, urging them not to allow their work to be interrupted during the present term through lack of beneficiary funds, nor to suffer any, whom they believed likely to become useful Christian ministers, to be compelled to leave the institution for want of reasonable pecuniary aid ; and further recommended that a sum not exceeding \$2,000 be appropriated for the benefit of such students as seemed to the Trustees worthy as well as needy, to be bestowed partly as a direct gift, and partly by way of compensation for missionary work to be done by them, report of the work done being made in such cases to this Board.

This report having been read, the recommendation contained therein was adopted.

The Committee on the Middle States reported that an application for aid had been received from the society in Pittsburg, Penn., towards a renewed effort to sustain preaching, under circumstances which were believed to be more favorable than that society had before known, and recommended an appropriation of \$300 for use in connection with that society ; which report was adopted.

The Committee on the Western States presented a report

recommending an appropriation of \$500, to be used by them for various missionary work at the West; and their report was adopted.

The Special Committee, appointed to nominate a candidate to fill the vacancy on the Board, presented their report, which was accepted. The election was postponed until the next meeting.

It was voted that the expenses of the National Conference of Unitarian and other Christian Churches be assumed by this Association; and a sum not exceeding \$200 was appropriated for that purpose.

The Board then adjourned.

Feb. 11. — Present, Messrs. Kidder, Padelford, Smith, Hepworth, Livermore, Crosby, Denny, Shattuck, Fox, and Lowe.

The Committee on the New-England States reported in favor of an appropriation of \$162 in aid, for three months, of the Free Church, in Boston, under the care of Rev. N. M. Gaylord.

The Committee on Publications presented a report asking for authority to print new editions of "Christian Consolations," by Rev. A. P. Peabody, D.D., "Channing's Works," and "Channing's Thoughts;" which authority was granted.

The Committee on the Middle States submitted reports from Rev. Aaron Porter, of Northumberland, Penn.; Rev. Fielder Israel, of Wilmington, Del.; Rev. Edward C. Guild, of Ithaca, N.Y.; and Rev. A. Freeman Bailey, engaged in missionary work in Central New York.

The Committee on the Southern States submitted a report from Miss Amy M. Bradley, concerning her work in Wilmington, N.C.

The Committee on the Western States presented a report, in which they announced the receipt of reports from Rev. Robert Hassall, of Iowa; Rev. Silas Farrington, of Janesville, Wis.; Rev. J. L. Douthit, of Southern Illinois; Rev. C. H. Brigham, of Ann Arbor, Mich.; and Rev. H. P. Cutting, of Winona, Minn.

This report also recommended the following appropriations, which were voted: \$200 in addition to amount already appro-

priated towards the salary of Rev. A. A. Roberts, of Baraboo, Wis., on condition that he should engage in missionary work in the region adjacent a number of Sundays, not exceeding twelve in the year, report of such service to be made quarterly to this Board; \$450 for the employment, for six months, of Rev. William Bradley, as a missionary in Missouri and Southern Illinois, under the direction of Rev. William G. Eliot, D.D., and the Western Committee of the Board; and \$250 in aid of the Society in Madison, Wis., for the year beginning Jan. 1, 1867.

The Committee on Theological Education reported that letters had been received from Rev. A. A. Livermore, acknowledging the vote passed at the last meeting, offering aid towards the beneficiary fund of the Meadville Theological School, and explaining why the Trustees would only need to avail themselves, in part, of the offer made; unexpected relief having come through recent generous bequests.

The next business in order being the choice of a Director to fill the vacancy on the Board, several ballots were taken, resulting in no choice; after which, further action in the matter was postponed until the next meeting.

The Board then adjourned till Monday, March 11.

INTELLIGENCE.

THE WISCONSIN AND MINNESOTA UNITARIAN QUARTERLY CONFERENCE held its second meeting at Milwaukee, Wis., commencing on Tuesday, Jan. 22, and completed the organization begun at Sheboygan in October last. The following officers were chosen for the ensuing year: President, General J. H. Paine, Milwaukee, Wis.; Vice-Presidents, J. O. Thayer, Sheboygan, Wis., and Rev. Newton M. Mann, Sheboygan, Wis.; Secretary, Rev. Marshall G. Kimball, Madison, Wis.; Treasurer, Abraham F. Clarke, Milwaukee, Wis. Directors, Rev. Carlton A. Staples, Milwaukee, Wis.; Rev. Henry P. Cutting,

Winona, Minn.; W. C. Kellogg, Fond du Lac, Wis.; Rev. Silas Farrington, Janesville, Wis.; Rev. Thomas D. Howard, Berlin, Wis. Sermons were preached by Rev. Henry W. Bellows, D.D., of New York, and Rev. Robert L. Collier, D.D., of Chicago, Ill.; and an essay was read by Rev. Silas Farrington, of Janesville, Ill.

THE WORCESTER-COUNTY CONFERENCE met at Leominster, on the evening of Tuesday, Jan. 22, and continued in session through the following day. Addresses were delivered by Rev. William G. Scandlin, of Grafton, and Rev. Edwin G. Adams, of Templeton; both of which, being upon important topics, were followed by a discussion which was participated in by most of the brethren present. In the course of the meeting, Rev. Charles Lowe, Secretary of the American Unitarian Association, and Mr. James P. Walker, Secretary of the Sunday-school Society, spoke, by request, of the work of their respective societies.

The following resolutions were adopted:—

1st, *Resolved*, That this Conference deems it expedient that a more complete organization shall be adopted by our societies, that the Christian work given us to do may be more efficiently done, first among ourselves, and then extended to others.

2d, *Resolved*, That the Board of Officers of this Conference be, and they are hereby, instructed and authorized to prepare a form of organization in societies, embodying the spirit of the addresses at this meeting, and present the same to the several societies for their consideration; recommending its adoption after being modified by each as their peculiar tastes and circumstances may determine.

3d, *Resolved*, That the societies connected with this Conference be advised to allot stated times for their charitable contributions; and that, as the American Unitarian Association has the entire confidence of this body, we recommend that the society take a contribution in its behalf, as early as the second Sunday in May, annually.

THE ESSEX-COUNTY CONFERENCE held its first regular meeting, since its organization, at Lawrence, Mass., on Tuesday, Jan. 29, closing with a sermon in the evening, by Rev. George W. Briggs, D.D., of Salem.

The following were the resolutions adopted:—

1st, *Resolved*, That it be recommended to the churches connected with the Conference to raise the sum of two thousand dollars, for the use of the Conference within the county, the present year.

2d, *Resolved*, That each society be requested to obtain, and report to the Secretary, information respecting the district assigned to it for attention, on the following points:—

1. How many families, if any, there are therein, holding the Unitarian, or any other liberal form of faith; and to what denomination or class of Christians they belong.

2. The names of persons with whom correspondence may be had respecting the spread of a free gospel; the circulation of Liberal-Christian writings; what encouragement or need there may be for missionary work in such places; and in what way or ways that work may be best performed.

3. What libraries there are, if any, in such places, to which Unitarian books or literature would be acceptable.

4. Whether any organized Universalist society exists in the place, or any other supposed to be friendly to the dissemination of unsectarian religious literature.

5. Whether the opportunity is supposed to exist to reach, by liberal preaching or books, any considerable number of people not now accustomed to attend public worship.

6. And whatever other information may be thought of interest and value to the Conference.

That a thorough execution of these inquiries is deemed of great importance in the commencement of our work in the county.

And that it is recommended to each society of the Conference to seek acquaintance and correspondence with such families and persons as may be found in sympathy with us, in those places which have been designated as their more particular field of observation and effort.

3d, *Resolved*, That the pastor or officers of each society represented in the Conference be requested to furnish the Secretary, as soon as may be, with a statement of the condition of the society at the beginning of the present year, embodying the following particulars:—

1. Legal name and date of organization.

2. Number of families that are regular worshippers, with additions or losses the previous year.

3. Whether there is any church organization distinct from the parish; if so, the number of its members, with additions or losses the previous year; and a copy of the church covenant.

4. Number of officers, teachers, and pupils, male and female, belonging to Sunday school, with additions or losses last year.

5. Amount of money raised by society for its annual expenses, and in what way raised.

6. Amount of benevolent contributions.

7. Estimate of taxable property in society.

8. Known causes of prosperity or decline.

9. Any other particulars which will be of interest, and any suggestions as to the way in which the Conference can be of use to the society.

4th, *Resolved*, That it be recommended to the churches of the county to raise such a proportionate sum of money, for the American Unitarian Association, as shall be agreed upon by the Secretary thereof and the Executive Board of this Conference.

5th, *Resolved*, That it is enjoined on each delegation here present, to place the action of the Conference as speedily as convenient before the society which it represents, and call upon it to take some action with reference to the special work assigned it.

THE SUFFOLK CONFERENCE held its first public meeting at the Hollis-street Church, Boston, on Tuesday evening, Jan. 29. A report was read by Rev. James Freeman Clarke, D.D., of Boston, on "The means of directing the young members of the Church to a suitable Christian work;" the report closing with the following resolutions:—

Resolved, by the Suffolk Conference, That it is desirable, in order to increase the Christian life and growth of our churches, that pains should be taken to provide all persons belonging to them, and especially the young, with opportunities of suitable Christian work and usefulness.

Resolved, That for this purpose it is recommended that there should be a committee (or some body of appropriate persons) selected in each church, to find for the young such work, and to show them how to engage in it and carry it on.

A discussion followed, continuing until the time for adjournment, when it was voted, in view of the interest excited in the subject, to postpone it for further consideration at the next meeting.

THE NEW-YORK CENTRAL CONFERENCE OF LIBERAL CHRISTIANS met at Syracuse, N.Y., on Tuesday evening, Feb. 5, and continued in session through the two following days. Sermons were preached by Rev. Richmond Fiske (Universalist), of Auburn, and Rev. Charles Lowe, Secretary American Unitarian Association.

The following resolutions, among others, were adopted:—

1st, *Resolved*, That this Conference owes no allegiance to the "National Conference of Unitarian and other Christian Churches," nor to the "General Convention of Universalists," but is an independent organization; and membership of it does not, in the least, compromise denominational fealty to any other body.

2d, *Resolved*, That this Conference contemplates the co-operation of Unitarian, Universalist, and other liberal churches, in promoting those general religious interests which belong to them.

3d, *Resolved*, That, whilst we deem it not only eminently wise, but imperatively necessary, that Universalists and Unitarians should unite in the organization of churches in places where neither is strong enough to sustain public worship alone, this association will not attempt the establishment of such churches, convinced that they can safely grow only out of local influences, and must be left to the determination of local conditions; nevertheless, we will recognize any such churches, when organized under the Unitarian or Universalist name.

THE PLYMOUTH AND BAY CONFERENCE was organized at Hingham, Mass., on Tuesday, Feb. 5, having for its object, as expressed in the constitution, "To cultivate the religious life and mutual sympathy of the churches which belong to it, to unite in raising funds for missionary and other Christian works, and in other efforts to promote the kingdom of our Lord and Saviour Jesus Christ."

The following officers were chosen for the ensuing year: President, Hon. James H. Mitchell, East Bridgewater; Vice-Presidents, Hon. Jacob H. Loud, Plymouth, and Rev. Calvin Lincoln, Hingham; Secretary, Rev. William H. Fish, South Scituate; Treasurer, Henry C. Harding, Hingham. Directors, Rev. Joseph Osgood, Cohasset; Rev. Francis C. Williams, East Bridgewater; Rev. William S. Heywood, Scituate; Hon. Artemas Hale, Bridgewater; Lewis Bass, Quincy; and Israel Oakman, Marshfield.

The following resolution was adopted by the Conference:—

Resolved, That this Conference cherishes the right of private judgment and the sanctity of individual conscience, and embraces in its fellowship all who will be in fellowship with it.

THE SOUTH MIDDLESEX CONFERENCE held its first regular meeting at Woburn, Mass., on Wednesday, Feb. 13. The meeting was chiefly occupied in a discussion of the question, "What

are the objects of a Christian society, and how shall they be accomplished?" Rev. E. H. Sears, of Wayland, gave his views in an address, which closed with the following resolutions:—

Resolved, That, as a means of renewed life and more efficient action, the afternoon service of Sunday should be re-organized, and the people, as well as ministers, be brought into a more cordial co-operation for the enlargement of our Christian societies, and their more deep and renovating influence.

Resolved, That we have full faith in the Church of Christ as a vital force in the community, and that it should be brought into nearer and more living relations around its living Head.

The subject of raising funds for the American Unitarian Association was introduced in the afternoon, and remarks were made by its Secretary, Rev. Charles Lowe: after which a committee, consisting of William V. Spencer, of Cambridge; J. B. Winn, of Woburn; and W. P. Tyler, of Newton,—was appointed to consult with the Secretary of the Association, and delegates from the various churches of the Conference, upon the best means of raising their just proportion of the sum required for the work of the Association.

MR. CHARLES E. GRINNELL, a graduate of the Cambridge Divinity School in the class of 1865, was ordained as pastor of the Society in Lowell, Mass., on Tuesday, Feb. 19. The order of services was as follows: Introductory prayer by Rev. George H. Young, of Westford; reading from the Scriptures by Rev. Minot G. Gage, of Nashua, N.H.; sermon by Rev. James Freeman Clarke, D.D., of Boston; ordaining prayer by Rev. Samuel K. Lothrop, D.D., of Boston; charge by Rev. Edward J. Young, of Newton; right hand of fellowship by Rev. Charles C. Salter, of West Cambridge; address to the people by Rev. Augustus Woodbury, of Providence, R.I.; concluding prayer by Rev. George L. Chaney, of Boston; benediction by the pastor.

REV. EVERETT FINLEY has accepted a call from the society in Leicester, Mass.

REV. JASPER L. DOUTHIT has accepted a call from the new Unitarian Society in Princeton, Ill.

REV. GEORGE W. BRIGGS, D.D., pastor of the First Society, Salem, has accepted a call from the First Society, Cambridgeport, Mass.

MR. HENRY F. JENKS, a graduate of the Cambridge Divinity School, in the last class, has accepted a call from the society in Fitchburg, Mass.

REV. THOMAS L. GORMAN, formerly pastor of the Universalist Society in Malden, Mass., has accepted a call from the new Unitarian Society in Laconia, N.H.

REV. FREDERIC HINCKLEY has accepted a call from the Harrison-square Society, Dorchester, Mass.

Rev. ELI FAY has resigned the charge of the society in Woburn, Mass.

ACKNOWLEDGMENTS.

1867.			
Jan. 21.	From Society in Warwick	\$25.00	
22.	Executor of will of late Miss Hannah Frothingham, of Newburyport, as amount of her bequest, less government tax	94.00	
25.	Mrs. C. T. McKown as an annual membership	1.00	
29.	Society in Leicester, for Monthly Journals	13.00	
30.	Subscribers to Monthly Journal in Providence, R.I.	72.00	
Feb. 1.	Barton-Square Society, Salem, for Monthly Journals	26.89	
5.	Society in Dighton	22.50	
5.	Rev. Daniel Bowen and Otis Drury, as annual memberships	3.00	
6.	E. B. Reynolds, as an annual membership	1.00	
7.	Society in Chicopee, for Monthly Journals	13.00	
7.	Miss S. W. Moore, as an annual membership	1.00	
8.	F. P. Denny and D. L. Milliken, as annual memberships	2.00	
9.	Miss E. L. McClellan, East Greenwich, R.I.	10.00	
9.	Robert D. Hart, New York	5.00	
9.	Rev. B. H. Summerbell, Rev. T. W. Brown, and Samuel Appleton, as annual memberships	3.00	
9.	First Society, Salem, for Monthly Journals	21.00	
12.	Rev. J. B. Wight and W. C. Litchfield, as annual memberships	2.00	
15.	L. A. Lyman, Sandusky, Ohio	2.00	
15.	Subscribers in Wilmington, Del.	4.00	